

THE BAPTIST RECORD.

OLD SERIES VOL. XXXIV.

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THE NEW YEAR.

At the threshold of the New Year we stand, looking wonderingly into the future, daring not to question or distrust a divine guidance that leads souls to their appointed destiny.

With saddened hearts we look with reverence upon the dying year, and breathe a fervent farewell. In the passing of the Old Year, dreams have been promised a fruition and souls have been awakened to larger and broader views gained in the great life school. If we have faltered or failed in performing the duties taught in this school, the Old Year has whispered, "Be of good cheer, accept the creed of Love, preach the Christ message to a listening world, and the life ways will glow with peace and gladness."

The New Year gives smiles of approval to the ethics of the Old Year's creed, and promises a continuance of the life school lessons, that fully awakens the heart of humanity to altruism's clear, sweet call that is longing for a ready response throughout the realms of Christendom. The pessimist tells us that the world is growing worse instead of better, but scanning the records of other ages with optimistic vision, we find the world of today a vastly brighter abode for man than that of the by-gone ages. Civilization has through the centuries found its way, and brought in its wake a dawn ideally beautiful, that has shed a universal radiance, lighting the way to the realms of culture where the soul finds the true incentive that bids us look onward toward the brighter heights of life where sublime truths are revealed.

The Old Year makes its exit; the New Year comes upon the stage, and the great world rejoices in the promises of an ultimate perfection that the world-redeeming Gospel of Love is to reach in the years to come.

ADA CHRISTINE LIGHTSEY.

Daleville, Miss.

Thursday, December 29th, 1910.

NEWS IN THE CIRCLE.

MARTIN BALL.

The church at Brandon has succeeded in securing the services of Rev. H. C. Roberts as pastor. He will take charge January 1. The church has a splendid new pastor's home.

Rev. J. L. Phelps, of Eupora, has accepted the enthusiastic call of the church at Canton, and will take charge January 1. This seems to be a splendid fit.

Dr. A. M. Boone, of First Church, Memphis, celebrated the twelfth anniversary of his pastorate last Sunday. The church has made great advancement during these years in every department. Large congregations greeted him both morning and night.

Last Sunday at the First Baptist Church, Jackson, Dr. W. A. Borum, pastor, a census of the congregation was taken. The addresses of all the members were taken. In spite of the inclement weather the auditorium was well filled.

We desire to express our appreciation of Dr. W. A. Borum's kind words concerning the report to the recent State Convention at Greenwood. The subject of the report was "The Aged Minister's Relief."

Last Sunday night the saints at Winona were cheered by a sprightly gospel sermon from Bro. Will Hamilton, pastor at Mission, five miles out from Winona. Everyone enjoyed the worship very much.

The First Church at Jackson heartily adopted a resolution favoring the purchase of the Hunter and Shands property, known as the Baptist Hospital. We sincerely trust that the entire State will take hold of this movement, and the wishes of the Convention at Greenwood will be realized.

Pastor R. W. Bryant, of Meridian, has been called to the pastorate of the Leaks-ville church, it is quite probable that he will accept and enter the field January 1. He is one of our best preachers and pastors.

Dr. Thomas S. Potts, financial secretary of the Tri-State Hospital at Memphis, spent last Sunday in Charleston, representing his work. The Ladies' Missionary Society gave \$1,000 and the Sunday School gave \$50 as the offering for the child's ward. We wonder where all the men were?

After more than a year of illness, Evangelist Geo. C. Cates lately held a successful meeting at Columbia, S. C.,

and is now in a meeting at Hendedsonville, N. C., where he says that "souls are being saved by the hundreds."

John D. Rockefeller, Sr., has just given \$10,000,000 to the Chicago University which he says completes the sum he had proposed to give, rounding out \$35,000,000. He says other friends can now supply the necessities. He withdraws from all connection with the Board of Trustees.

Pastor D. A. Ellis, of the First Church of Corinth, accepts the call to LaBelle Place Church, Memphis, and will take charge, January 1. Pastor Ellis did fine work at Corinth.

The General Association of America—Landmark Baptists—recently held their annual meeting in Laurel. The Baptist Flag states that the Committee on Enrollment reported 75 churches represented by letter and messenger. How will that do for a Convention of All America?

The Flag last week says: "We are about to learn that to discuss negatives all the time only tends to destroy, and we must build if we continue business." We are rejoiced that the Flag is getting its eyes open at last.

The Baptist World presents a good picture of the First Church, Baltimore, and says that "Elder Jacob Knapp, the famous evangelist, preached for several weeks in 1839, holding three meetings a day. At this time 270 were baptized. As many more joined other churches."

Pastor J. C. Wyatt, of Rockford, Ind., has been called to the Hall Street Church, Owensboro, Ky. He enters the work at once.

The church at Middlesboro, Ky., has called Rev. J. M. Roddy, of Harrodsburg. He will enter the pastorate at once.

Sunday School Evangelist Entzinger leaves the work in Florida, and will serve as S. S. Missionary of the State Board of Kentucky.

Rev. L. B. Warren has resigned the First Church, Owensboro, Ky. It is not stated what his movements will be. Dr. Warren is a fine pulpit orator.

We take this method of expressing gratitude to Pastors W. A. Hewitt of Columbus, Harry Leland Martin, Hollandsdale, and several others, for kind remembrances during the holidays. May the New Year be the happiest and most successful ever experienced by each of you.

Rev. J. J. W. Mathis has resigned at Union City, and will leave January 1. His future plans are not known.

KINDNESS TO OLD PEOPLE.

Not long since a sad story was told of an old mother who was left to live alone for ten years. They had toiled together, and had raised and educated four children. The two boys soon tired of farm life and moved off to distant cities where they found lucrative employment. The girls were beautiful and fascinating and ere long they married professional men. The parents were proud of their children and rejoiced in their success, but their lives seemed so dreary and oftentimes they sighed for those so dear to them. One cold winter the father exposed himself in the care of the stock, pneumonia seized him and in a few days he passed over the dark river. The children saw that everything was arranged for mother's comfort and hired a servant to care for her, and then they went to their own homes. Occasionally they would make a hurried visit finding mother comfortable and apparently contented. They had no misgivings about their neglect. Months and months she lived on hoping that one at least would invite her to the hearthstone where she could be loved and cared for, but there seemed no room in the home and no room in the heart for this poor, feeble woman. At last the hope failed and the only companionship she had was writing to her dead husband, telling him all of her sorrows and woes. At last her heart broke and to distant cities this message went speeding, "Come quickly, your mother is dying." The youngest daughter, the baby, the one-time pet, reached her first, but she could not speak, a hand clasp was all that she could give before her spirit had passed to the beautiful beyond. The others came and wept bitterly over the cold inanimate clay. They buried her in a costly casket, piled high with rare and fragrant exotics. After the funeral was over, in looking over her belongings, they found a package of letters addressed to their father. They opened them and found all of her anguish described. All of the pages were blurred with tears and the last one ended with "God pity me and take me home." It was a sad group that seemed now to hear that plaintive wail and see again their gray-haired mother.

Another old couple who had come over to America from Holland, had sent their children to college, where they imbibed new ideas and new ambitions. The Dutch farm was distasteful to them, and they drifted away. One Christmas eve when Franz and Gretchen were sitting beside the wide fireplace thoughts of other days came to their minds and Gretchen said, "I can almost see the little stockings that used to hang on these little pegs waiting for Kris Kringle." Yes, said her companion, "I can almost

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hear the boys shout when they found the good things. I guess they think we are too old for Christmas joys, for they have not even sent us a letter to show their remembrance." Gretchen's heart was too full for words, but she went and found an old wooden shoe and placed outside the door. Santa Claus did not disappoint her for the next morning it was filled with beautiful snow.

In a cottage on a hillside the light was burning, and a sweet-faced old lady was preparing the evening meal. All day she had been busy baking, and the savory dishes were piled high on the sideboard. Soon a thin-haired man came in with a basket of packages. In a sad tone he said, "There was no letters, Lucy, and I'm afraid none of them are coming." A quiver of pain came to her face but she answered quietly, "Maybe we will get letters from them tomorrow; you know it is still two days 'till Christmas." They sat down near each other at the table and the blessing was asked in fervent tones, only these words were added, "Give us the joy of having our children with us during the season of joy and good will." That reminds me, Ephraim, did you get a present for each one of Frisco's children, and did you remember that James has four boys? "Yes, I have something for all of them, and I didn't even forget the nurse girl that Janie always brings with her. It has been three years since they came to spend the yuletide with us and we must give them royal cheer." Their thoughts turned backward thirty years when Frisco, James and Clarence were wee tots making the old home joyous and bright. Their minds were filled with sweet memories and dear little faces flitted before them.

The next day no letter came, but the day following there was one from their James. "An important legal case will prevent me coming next week. Janie and the children will not come without me, so we ask you to pardon us for the disappointment. Enclosed find twenty dollars to purchase anything you and mother may need. Susie wrote that two of the girls had been invited to take part in some amateur theatricals for the benefit of the poor, so they would not come until New Year."

The old people wiped away their tears but there was a longing and a yearning in their hearts that would not down. No word came from Clarence until the 25th, when they read as follows:

"Dear Parents:—I cannot be with you but will send a letter to gladden your hearts. Since writing before, I have gone from Kansas to Oklahoma and my strength is returning. The cough is not near so troublesome and the air is so bracing, I'm sure I'll soon grow quite strong. How I yearn to be with you

today and show you how fondly I love you. Do not forget your poor boy who is a wanderer on the western plains."

God bless our boy was the response that came from each heart and in sweet sympathy they wept together.

If these lines should fall under the eye of any who have been careless about showing affection to their parents, perhaps it will cause them to think how sensitive they are, and how they long for tenderness, especially at Christmas time when the home-coming of loved ones makes the heart young. If I can add one joy to their lives then these lines will not have been written in vain.

(Mrs.) E. C. BOLLS.

GALILEE.

O lovely sea of Galilee,
I never more may look on thee
My feet may no more press the sod
Made sacred by the Son of God.

While lingering by thy hill-girt shore
I seem to live in days of yore,
Listening to words of truth and love
Brought by our Savior from above.

I see him and His chosen band,
"Thrust out a little from the land,"
Leaving for all who come a place,
That they may hear His words of grace.

I hear His blessed "Follow me
And you shall my salvation see—
Fishers I make you—of men,
Bright jewels for your diadem."
Near here He fed the multitude,
Nor sent them fainting without food,
They ate the earthly loaves with greed;
For heavenly bread they felt no need.

When the fierce storm burst on the lake
And hearts of men with fear did quake,
At His command of "Peace, be still,"
Thy waves obeyed His mighty will.

What wonder that their souls were awed
And they in worship low, adored
When He came walking on the wave,
To save them from a watery grave.

Thy cities fair, ah, where are they?
Chorasin and Bethsaida—
And where—Capernaum art thou?
Exalted once—so lowly now.

'Twas not the words Christ spoke of
doom,
That brought these down to death and
gloom,
It was their sin 'gainst truth and light,
Vile sin—which leaves a withering
blight,

As tempest mild thy bosom lashed,
Bright lightning played and thunder
crashed,
I looked the rifted clouds between—
And lo! Mount Hermon's silvery sheen.

When first it burst upon my sight,
I thought it but a cloud of light,
Towering above the storm below,
Majestic calmness on its brow.

I gaze again on mountain grand,
On hills around thy glittering strand,
And fain would linger by thee yet,
Thou loved and fair Gennesaret.

In memory thou wilt ever be,
A picture very dear to me,
In dreams I wander by thy tide,
And Christ is ever at my side.

We thank thee, Lord of life and grace,
Thou art not confined to time and place
But in our own loved land as well,
Thou dost with humble spirit dwell.

With Thee—our Elder Brother—Friend
May we be found when time shall end,
Dwelling in peace on that blessed shore
Where storm and tempest rage no more.
LYCERIA FRENCH EATON, in The Watchman.

PASTOR J. J. WALKER RESIGNS AT SHUBUTA.

With the night service, December 18, Brother Walker closed a four years' pastorate with the Shubuta Baptist church. Instead of preaching, he gave a review of the work done, with some comparisons that brought out clearly some of the good done during that time. The membership has grown from 76 to 122. The first prayer meeting held after he came was attended by six persons, while there have been as many as 100 present since, at some of them. The year before he took charge, the church gave for State, Home, and Foreign Missions \$98.50, while for the year just closed it gave \$394.70. During the four years nearly \$2,000 has been spent on the church property. The year before he came, the Chickasaw Association gave for State, Home, and Foreign Missions \$424.88, which was just \$30.18 more than was given by the Shubuta church last year, while the Association gave the past year \$1,389.76 for these purposes.

In making a comparison with some of the other churches of the Association he stated that Enterprise, Stonewall, Quitman and Waynesboro, with a total membership of 934, all gave only \$2.67 more for State, Home and Foreign Missions last year than Shubuta, or \$397.37.

It is a regret to the whole Association that Brother Walker feels that it is best that he sever his connection with this work and seek a new field of labor. And any field needing a pastor would do well to open correspondence with him, and if it can succeed in locating him among its own flock, stand by him in his efforts to bring them up to higher planes of Christian life and usefulness.

A FRIEND.

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TO OUR SUBSCRIBERS.

We repeat what we have before announced that The Baptist Record has no traveling representative. Therefore, those whose time has expired, will confer a great favor on the paper by making remittances, not waiting to receive a statement from us. While the amount due by each one is small and doubtless could be easily raised, the aggregate of these little amounts would mean much to us. So let no one wait. In view of the fact that we purpose spending in the improvement of the paper during next year at least \$1,500 more than we have been spending, we would greatly appreciate it if every subscriber will exert himself to induce his neighbors to renew or to subscribe.

Also since we have many hundred subscribers who could easily advance two or three years' subscription, to enable us to make the contemplated improvement, we would greatly appreciate such generosity and timely helpfulness in our effort to serve our denomination in the State.

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ANOTHER MILESTONE.

January 1, 1911, is another milestone in the march of time. True it is that time and tide wait for no man. Countless numbers of human beings are not ready for 1911, but it is here. Very few of us have accomplished what we expected, and even strove for, but the milestone has been reached, and we cannot retrace our steps. We travel life's path but once. The flowers we would scatter and the harvests we would reap are things that we must attend to while we are passing. The chapter of 1910 is closed. Let us not murmur nor repine over the lot that befell us. Let us make our failures stepping-stones to success in the New Year, and see to it that our past successes shall not prove to be weaknesses in 1911. The going out of the old year and the coming in of the new furnish occasion for wholesome reflections. A wise man will perceive many blunders in his life during the closing year, and earnestly desire to avoid their repetition in the coming year. He will, therefore, seek to discover the causes of his inefficiency in the past, and address himself to the task of applying adequate remedies. It has been truthfully said, that experience is a dear school, but a very large part of the human race will learn nowhere else. And not only must they take a course in the school of experience, but it must be their own experience; nobody else's will meet the demands.

If we have been buffeted and battered by the unfriendly waves, this is a season that suggests a pause. We will stand still and see the delivering hand. We will catch our equilibrium, and gird ourselves with a holy purpose to maintain our poise and with a mighty determination to plunge into the fray for recouping our losses. 1st, we must possess the right spirit: "Peace upon earth and good will towards men," the spirit of Christ. Second, we must be actively at work, "Doing with our might what our hands find to do." Third, we must be liberal in our gifts to advance the Lord's work. If we first really give ourselves, what we have will follow, as needs shall arise. Life in its simplest form is a struggle, and the higher the life aimed at, the fiercer will be the conflict, because we shall war against spiritual wickedness in high places.

A happy and useful walk with God during the New Year, is the wish of The Baptist Record.

A SIGNIFICANT FACT.

During the recent session of the Presbytery held in Pittsburg, Pa., on the 13th day of December, the committee on bills and overtures, of which Rev. Dr. D. S. Schaff, of the Western Theological Seminary, was chairman, reported recommending that the words "sprinkling" and "pouring" be stricken from the confession and the word "baptize" be substituted. In support of the recommended change, Dr. Schaff emphasized the fact that "baptism" was from the Greek, meaning to "put under," declaring that even in Germany, where the Baptists had practically no following, the question was not an issue, all churches conceding that immersion is scriptural. In the heated discussion, Rev. John Royal Harris said: "I would not and could not immerse in the name of the Trinity, and I would leave the church first," while the Rev. C. S. George suggested that those who desired the radical change should be given "a clean bill of health and sent over to the Baptist church." There is neither argument nor Scripture in these ebullitions. They simply emphasized and advertised conscious discomfiture.

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So far as we have read, there was no effort to disprove immersion from the Bible. These reverend gentlemen, though they are bound by ecclesiastical formulae and practice, are scholars. The Schaffs have long been regarded by immersionists as exceptionally fair and honest. The proposed change was not adopted by the Presbytery, but the agitation is significant, emanating from some of their most scholarly men, and in Pittsburg, which is regarded as headquarters among northern Presbyterians. Wherever there is an organic ailment, there will always be symptomatic warnings.

"BAPTIST RECORD DAY."

This does not mean any particular day, but a day. The third Sunday in January was designated as preferable. The earliest day possible is the most desirable, but it was thought by the Convention that the pastors could hardly get ready earlier than the third Sunday in January. We have special coin envelopes, for use on "Baptist Record Day," and will be glad to send any pastor as many as he thinks he could profitably use. They are designed to be distributed in the congregation, or to be given out privately by a committee to raise subscriptions. Also, we will be glad to send a list of our subscribers at any postoffice, showing date to which each is paid. Some have spoken to us upon casual meetings, saying they would need some of the envelopes. As we made no note of such requests and do not remember, we beg that all who need envelopes, whether they have spoken to us or not, will write us the number needed, and the lists needed, and both will go forth immediately.

The Mississippi penitentiary has now over 1,800 convicts in its care.

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Rev. J. R. G. Hewlett goes from Osyka to Eupora, while Rev. J. L. Phelps goes from Eupora to Canton, January 1, 1911.

Rev. S. G. Pope has been called to the pastoral care of the Raymond church for 1911, Brother J. D. Franks having resigned.

Rev. J. C. Parker will remain on his present field for 1911. He has had other offers, but his people are very much attached to him and he to them.

Rev. J. A. Lee will enter upon the work of Highland pastorate, Meridian, on January 1, 1911, succeeding Rev. D. P. Cook, who has done a good work there.

We acknowledge the receipt of a beautiful calendar, bearing greetings from the First Baptist church, Hollandale, Miss., whose pastor is that sterling young brother, Harry Leland Martin.

John D. Rockefeller, in making his recent gift of \$10,000,000, aggregating in all \$35,000,000, said this was the last, and that the University of Chicago must get along in the future with what the other friends would be able to do for it.

The trustees of the State Normal College have selected what is known as the Hardy site in Hattiesburg for the State Normal College and elected President H. L. Whitfield of the I. L. & C., as president of the State Normal, and Mr. J. S. Love, of Hattiesburg, as treasurer of the institution under a bond of \$250,000.

Rev. J. C. Robinson, a Mississippi College boy, but now in Texas, won the Smith \$50 gold medal in Simmons College, Abilene, Texas, having at one time won a medal at Mississippi College. He is a Rankin county boy, of whom Mississippi is justly proud.

During Brother E. D. Solomon's stay in Helena, Ark., there were 153 additions, mostly by baptism, and about \$10,000 raised for all purposes, and two mission chapels built and Sunday Schools organized in them. He leaves the church harmonious and determined to go on to greater things. They offered the pastor inducements to remain, but Mississippi's attractions won.

The number of lynchings in the United States for 1910 was 57. This is large but a comparison with former years affords some encouragement. During 1900, the number of lynchings was 116; in 1901, 135; in 1902, 96; in 1903, 106; in 1904, 90; in 1905, 66; in 1906, 68; in 1907, 51; in 1908, 65; in 1909, 70; in 1910, 57. Not one of these should have occurred,

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and we believe very few of them would, if justice were known to be speedy and adequate. Let every good citizen exert himself to annually reduce the number.

A GREAT TIME AT HATTIESBURG.

The Institute at Newton for the help of ministers and others who lead in our Lord's work, has just closed.

Near forty preachers were there. Dr. R. A. Venable was the instructor. His Scriptures were Ephesians and Colossians. He occupied about seven hours a day for five days in the most diligent study of God's Word I have ever before engaged in or witnessed. Eagerness, freshness and zeal were never for a moment abated.

Venable is just getting to his best as a Bible student and instructor. The general verdict among those who were there was that it surpassed anything of its kind they had ever had.

On Monday after the third Sunday in January, the Hattiesburg Institute and Pastors' Conference will convene. I have not seen the program in full, but I learn that Dr. J. T. Christian, of Little Rock, Arkansas, our great historian, will deliver at each night session an address on Baptist History, and that Dr. Venable will occupy at least four hours a day in the straight along study of perhaps, the books of Galatians and Philippians. There is a rich feast in store for all who will attend as will be more clearly published in Dr. Trotter's announcement which will soon appear in the columns of The Record.

There are two classes of ministers that are hard to get to attend our ministers' Institutes. One class is composed of brethren who have enjoyed good advantages. They have been through college and into, if not through, a seminary course. They bear a reputation of being right high up themselves in divine knowledge, and for fear their "rep" will suffer, they will not put themselves in an attitude which confesses that they ever need to know any more than their craniums already contain. They prefer not to feed at a trough of learning along with the common herd of God's Ministers, lest they should lower their dignity. All who know Dr. Venable, and also know our Louisville Baptist Seminary leading professors well know that he is not one who is behind any of them as a Scriptural exegete.

The other class consists of those who have never enjoyed even high school advantages much less college or seminary courses. Some of that class are self-conscious of their lack of knowledge and are so timid they will not, through fear of embarrassment, put themselves in so close a touch with the brethren. Others are knowingly in

need of information, but are prejudiced against all preachers who stand higher in the public esteem than they and never will attend these institutes.

If these brethren of all these classes will just overcome these barriers and attend one institute it will effectually straighten out their shoulders. The great rank and file of the plodding preachers whether they be cultured or uncultured, who are really doing things, need no urging to attend. If not providentially kept back, they will be there ready to refresh, replenish and spiritualize their forces for the Master's use.

T. J. MOORE.

BRO. M. O. PATTERSON'S FUTURE PLANS.

Bro. Patterson does not expect to enter the pastorate again at once. He has made his arrangements to go abroad in May. He expects to visit many of the countries of Europe, and also visit the Holy Land before returning. He will return in the fall, and will be ready for pastoral work by September or October 1st, at latest. He will be in a position to help pastors in meetings during February, March, and April of 1911, before going abroad. His address will be Jackson, Miss., until the middle of January, after which time his friends can address him at Ellisville, Miss., as he will make that headquarters from which to work.

Bro. Patterson has had large success in evangelistic work and should any one need evangelistic help they could do no better than secure his services. Bro. Patterson expects to enter the pastorate again in the fall of 1911, and should a Mississippi church need his services, I am sure he will give his native state preference. His work at Jackson has been greatly blessed of God and it is with regret that the Second Church gives him up. His wife has also proven herself a helpmeet indeed, and holds a large place in the hearts of their people. She will spend the time with her parents in Ellisville, caring for the two little ones the Lord has given this happy young couple, until her husband returns from abroad. Let their many friends ask for God's blessings upon this little family, and that he make this trip of study and travel redound to the greater efficiency of this splendid and promising young servant of His. Bro. Patterson is one of the strongest of our younger preachers, and this trip will be used of him to add to this strength for the glory of God.

I know of no one who will be better equipped for a great and useful life work than he, when he returns. May the blessings of God rest upon him and his is the sincere prayer of one of his many friends and well wishers.

W. A. McCOMB,

Sunday-School Lesson

By M. M. LACKEY.

To be studied with open Bible.

THE STORY OF TWO KINGDOMS.

Lesson 1. 1 Kings 12:1-24. Jan. 1.
The Kingdom Divided.

Golden Text: He that walketh with wise men shall be wise; but a companion of fools shall be destroyed. Prov. 12:20.

Two years ago—the latter half of 1908—we studied the history of Israel united under the reigns of Saul, David and Solomon. It would be well for each of us to read 1st and 2d Samuel and 1st Kings up to this twelfth chapter. We now come to the reign of Solomon's son, Rehoboam, at the very outset of which the kingdom was divided, never to be reunited. This disruption was not as sudden as it would seem in this lesson. Solomon had made some serious mistakes during his reign, and his son had to face the consequences. See 1 Kings 11:1-13 for one very serious mistake, and same chapter 14-40 for others. Rehoboam found a dangerous situation when he went to Shechem to be crowned king.

The time of this lesson was about 937 B. C. The place was Shechem, about fifty miles north of Jerusalem, in the territory of the seceding tribes. It was the place where the kings were accustomed to be crowned.

Who was King Rehoboam? (The son of Solomon and Naamah, an Ammonitess.)

What kind of a training did he have in his father's court?

Who was Rehoboam? (See 1 Kings 11:14; also 15:34. He was an Ephraimite, a man of ability and influence whom Solomon appointed over the forced labor of his district because of his ability and influence. But he began to plot against Solomon, whose oppression of his tribesmen he resented. He was forced to flee to Egypt, where he gained favor with the king and married a royal princess.) Tell something of Shechem. (See note above.)

What was the "yoke" that Solomon had placed upon the people? (See 1 Kings 5:13, 15 9:15. The people were taxed beyond endurance.)

Verses 4-16.—Did the people seem bent on revolt in the beginning?

Why did the situation need a wise statesman to cope with it?

What did Rehoboam fail to consider? What delegations came to him for help?

Who led them?

What was Rehoboam's answer?

To whom did the king then go for advice? Was this a good thing to do?

Who were these old men?

What did they advise?

Was this idea of greatness through service a new one?

Is anything known about these young men?

("These advisers were childish persons about Rehoboam's own age. They had silly ideas of their own importance.")

What is the meaning of Rehoboam's saying about his little finger? (He had the will to increase manifold his father's severity.)

Was the reference to scorpions literal? (It was doubtless figurative, but as the sting of the scorpion is more painful, and lasts much longer, than that of the lash, so he as king would be so much more severe than the old.)

Who was Ahijah the Shilonite? (See 1 Kings 11:29f.)

What did the people mean by referring to "portion," and "inheritance"? They looked upon the royalty of the house of David as a common possession shared by all the families of Israel; they now repudiate their share in it.

Verses 16-24.—Wes Rehoboam surprised at the result?

Did the people realize what they were doing?

What reason did the men of Judah have for standing by Rehoboam? (1 Kings 4:7-19.)

What was the lasting result politically?

What was it religiously?

Seek Further Answers.

Whose son was Rehoboam and what kind of a problem did he inherit?

Does the evil effect of one's sin stop with his own hurt only?

Do you know any sin whatever whose evil consequences are limited to the sinner only?

Was the ambition of Solomon justifiable?

Why was he more than any king under obligation to obey and honor God?

What can be said of the beginning of his reign?

Wherein did he plainly break the law of God?

Why is the example of a ruler or leader doubly potent for good or evil?

How does this lesson compare with modern labor strikes?

How had Rehoboam gained his sympathy with the working man?

How had he obtained his training for leadership?

Was the division of the kingdom a calamity or a blessing?

Thursday, December 29th, 1910.

In what respects?

Why did not Rehoboam take the advice of the older men?

What lesson do we get from this act of his?

Does it pay to ever speak roughly?

What lesson have we here of how sin blinds us?

Give the Golden Text and tell how it applies to this lesson.

MAGEE, BASSFIELD, EBENEZER.

Last night, December 25, closed the year's work at Magee. Sickness in the pastor's family for the first half of the year prevented his doing all he had planned to do, but the Lord has abundantly blessed his labors, and we closed the year rejoicing.

Not many have been baptized, though five are now waiting for baptism; but several have been received by letter. The Sunday School, prayer meeting, and young people's meeting are all better, while the congregations at the regular services are said to be the best in the history of the church. Our offerings for missions were doubled this year over last, and we have also agreed to take care of one orphan at the Orphans' Home.

One year ago the church owed eighty-five dollars on the former pastor's salary; the present pastor was paid before Christmas, while turkey, pork, cakes and pies, etc., etc., and have been brought in until—well, you know the rest. But that is not all. Other members of the family were remembered in a substantial way, and the pastor with a fine vest and hat by the church, and a brand new crisp ten dollar bill by Bro. Russell. Surely "The lines are fallen to me in pleasant places." We take courage and press forward.

Yesterday at the eleven o'clock service we had the finest congregation the writer ever saw on Christmas day, and at the close of the services, we remembered the aged ministers of the gospel to the amount of more than fourteen dollars.

Bassfield Church, where we closed our second year's work the third Sunday night in this month, is one of the best small churches this pastor ever knew. They don't do things by halves. They pay their pastor three hundred and fifty dollars for one-fourth time services, but they do not forget missions, the orphans, nor the aged ministers.

This year Bro. B. G. Burkett made the pastor a present of fifteen dollars over and above the regular salary.

Happy the pastor who serves that church if he does it humbly and in the fear and love of God.

Ebenezer is a country church, in the southern part of Jefferson Davis county, and one of the best. Bro. R. Drummond

Thursday, December 29th, 1910.

has been pastor there for the last three or 4 years, but on account of his health he could not be with them this year, so I took his place. The church met all her obligations on all departments of the work, and overpaid the pastor to the amount of twelve dollars and fifty cents.

It gives me pleasure to announce that Bro. Drummond has improved in health so that he will take charge of the work there again next year.

This pastor's work for next year will be Old Hebron, and Stone Wall, in connection with the work at Magee.

Wishing all the readers of The Record a Happy New Year, I am,

Faternally,

L. D. POSEY.

A REPLY TO "L. A. D."

In reading "L. A. D.'s" article on "Communion Cups," in your issue of December 22, a few thoughts have naturally suggested themselves for further elucidation and discussion. The good brother says: "Many of the Baptists (and of which he appears to be one) do not like the term communion." Now, I am at a loss to understand what objection there can be in designating the ordinance by the term which the Holy Spirit uses in referring to it. The writer speaks of the "Lord's Supper," but by what scriptural authority does not appear, for certainly this ordinance is never called by the name of the Lord's Supper in all the New Testament.

Possibly it may be of interest to learn that no Christian writer extant uses the term "Lord's Supper" in speaking of this ordinance, until the close of the 4th century, i. e., "The third council of Carthage, A. D. 418, speaks of 'one day in the year in which the Lord's Supper was celebrated.'" So also in the Trullan Council, twenty-ninth canon, A. D. 683.

True, the phrase occurs in I Cor. 11:20, but a moment's consideration shows that the apostle is not giving a proper name to the ordinance, for in that case the order of the Greek words would be different. The words used in I Cor. 11:20 for supper is "Deipnon," which always means "Dinner, Feast, Supper—the chief meal of the day—usually observed in the evening."

By no possible construction can this word, and in the only passage in the New Testament where it is called Lord's Supper, be made to mean "a morsel of bread and a sup of wine, and hence this passage (as a proof text) must be eliminated from our discussion. Since in I Cor. 10:16 the ordinance is specifically referred to as a communion, I see no reason why Baptists should object to the scriptural designation of the ordinance, and insist on calling it by something unscriptural. Surely the Holy Spirit knew best what word to employ

THE BAPTIST RECORD

and His wisdom should be respected.

Also, the good brother seems disturbed over the progress of the Individual Cup idea. But why be concerned over what our Northern Baptists are doing—and Southern also? What objection can there be to their use? Is it because we have no scriptural authority for the individual cup? That may or not be valid. Whether valid or not depends on what is involved in the observance. Some things are commanded to be done in just a certain way; some things are left to Christian common sense. Is the objection based on something symbolical in the use of the cup, so that by using individual cups this symbolism is destroyed? In that case we have a valid argument against the individual cup, but is not this symbolism equally destroyed the moment a church uses more than one cup? Jesus instituted the communion at night—not with cups." Now the number of cups used in observing the ordinance varies according to the number of members partaking. One church uses thirty. Is the symbolism destroyed because some two thousand commune from these thirty cups? Does any church use simply one cup? If symbolism vanishes when in using the individual cup, it vanishes just the same whether the church uses two hundred, or thirty, or twelve, or four, or even two cups.

Lastly, our brother seems favorably inclined to a less frequent observance of the Communion, "annual observances, like other memorial services," but fails to give scriptural authority for this view. Why have it annually? Why not triennial, decennial? If Jesus partook of but one Passover, why should we observe the communion more than once in our life time? If there is any good reason for observing the ordinance yearly, that same reason would apply to even longer intervals. As we have no Scripture to govern us, we are left to the guidance of the Holy Spirit; and in this we find the tendency to be towards shorter intervals between observances of the ordinance, rather than longer.

R. E. A.

A GREAT GUEST COMING.

The North Mississippi Sunday School and B. Y. P. U. Convention, which is to meet with our West Point Church in April, is to have a great man and great speaker in the person of Prof. Geo. W. Macon, of the Chair of Biology in Howard College, East Lake, Ala. Dr. Macon has just signified his willingness to be with us in that meeting and deliver three addresses on important subjects. I know Prof. Macon as a man and as a speaker on religious topics, and it is here frankly said that not a man of my knowledge or acquaintance from Mary-

land to Mexico is a more acceptable or engaging lecturer than he.

This is a prophecy of the great program that will be prepared for our April meeting. We propose to serve an intellectual, spiritual and practical menu at that meeting which will eclipse every thing else in Mississippi in the way of Sunday School Conventions.

Surely Baptists ought to lead in Sunday School work, for it was a Baptist that organized and began the whole modern Sunday School movement. It was a Baptist that evolved the Primary Department. It was a Baptist that brought about the uniform lesson system. It was a Baptist that organized the Baracca class and one also that organized the Philathea class. Our Sunday School Board of Nashville led the whole world in Sunday School work by establishing the first professor's chair in Sunday School pedagogy; the one in the Southern Baptist Theological Seminary. Those who want the best in Sunday School Conventions in Mississippi will have to come to West Point next spring.

If the person who was secretary of the meeting which was held at Houston last year chances to read this, I hope he will write me immediately, as there is important information I want and which he alone can furnish.

Watch these columns for further important announcements.

Yours for an epoch-making Convention.
L. E. BARTON.

LIFE'S SYMPHONY.

Life's symphony—oft discord comes,

To mar its harmony,
But far above the jarring sounds,
It floats so full and free.

It breathes to seeking, striving souls

An inspiration sweet,
With hearts atune, with joyful praise,
Life's symphony we greet.

A universal creed it tells,

That all may understand,
Love is the guardian spirit of
Life's symphony, so grand.

ADA CHRISTINE LIGHTSEY.
Daleville, Miss.

COLLEGE TIDINGS.

At this writing, December the 28th, we are \$3,337.00 short. We have four more days. We will, I feel sure, trim this amount to \$2,500, in these four days. I renew my suggestion that 100 churches could easily land the movement by giving \$25.00 apiece in cash next Sunday. Two hundred and fifty men could do it by sending ten dollars apiece.

W. T. LOWREY.

PERSONAL OPTIMISM AND PESSIMISM.

E. L. Wesson.

I want to begin the New Year with a close look at things in general as is viewed by myself at different times and under different personal conditions.

I am not a Dr. Jekyll or Mr. Hyde, neither both, nor one, nor which, but I do find myself quite different at different times and I see things differently from different view-points of personal condition.

I have found, by close self-study, that if I am consciously living in true communion with my God, and enjoying the fullness of His Spirit's presence, I am an Optimist—with a big "O;" but if sin, either of omission or of commission, or inward meditation, mars my consciousness of communion with my God, so grieving the Holy Spirit that He ceases speaking cheering words to my soul, I am a Pessimist with every letter italicized.

Somewhat, with me, hope and light and joy are enveloped within the folds of conscious, personal, right relationships with God, therefore, when all is well with my soul, with both my inner and my outer life, I can see everything in the brightness of my Father's loving care and faithfulness, and the consequent accomplishment of His Holy, sovereign will and purposes; but when conscience rebukes me for sin, of either commission or omission, or inward meditation, which has marred the communion of my soul with God, until the spiritual relationship is strained, everything seems dark and growing darker, bad and growing worse, and I have but little confidence in the rightness of anybody.

I have found that with me the least consciousness of sin somehow throws a gloom over the window of hope, paralyzes the outstretching hand of faith and stirs within me a spirit of faultfinding and criticism; till oftentimes I find myself actually feeding upon the weaknesses and faults of poor imperfect man.

In fact, I have discovered that all of my feeling that Christians of today are not as true to God as our fathers were, and that religion is growing more and more secular and superficial, and that a mercenary spirit controls most of the religious workers of today, and many other "such-like" imaginations which I often see expressed by others in both prose and poetry, as well as find in myself all result from my own out-of-touchness with my Lord.

I have often wondered when reading the pessimistic words of others, if the cause of their pessimism is the same as that which causes mine, viz: sin in word, thought or deed; omitted or committed.

I hope not, but knowing the effect of sin on myself, I fear it is. Self is master of us most of the time, and self, poor fallen, sordid self, conscious of its own sin, turns the eye from looking at the face of Christ to looking at the faults of men; seemingly trying to ease the conscience by suggesting that "as I am, all others are"—sinful, and that suggestion, backed by consciousness of my own condition, breeds the pessimistic spirit. Then I am a pessimist.

In some respects the world may be growing worse. Let it be. God said that it would. But the Sovereign God is unchanged, and "Jesus Christ is the same yesterday, today and forever," therefore, He still reigns, and "must reign until He has put all enemies under His feet;" and there are thousands of men and women as devoted to Him today as was noble John on the lonely isle of Patmos. The fact that the world is growing worse is no reason for pessimism to Him who is conscious of his rightness with his God, but rather a reason for him to shout for joy, for we are told that the return of our Lord will never be "except there come a falling away first, and that man of sin be revealed, the son of perdition."—2 Thes. 2:3. If, therefore, the seeming declension in righteousness is a sign that His return is drawing nigh, I can but shout for joy, for, Oh, I do long to see His Holy Face! Right relationship with my God gives me triumphant faith, and that makes me then an optimist.

But, lest I weary you, I must stop. My conclusion is this: Since I have found the cause of my pessimism and my optimism, I have resolved, by the grace of God, to be truer to my Lord, and to all that is right in days that are to come, than I have ever been, and that I will, when I see sin in others, turn the X-ray on my own self and life, for I know now the hiding place of my own pessimism. Let us pray for each other that no sin of omission or of commission, inward meditation or secret evasion of duty, whatever may sour our spirit, dim our hope, or mar our fellowship with Him, whose we are and whom we serve during 1911.

Oh, may my soul be kept by grace
Completely cleansed from every sin,
That day by day with upturned face,
I may sing of resigning grace within.

Oh, may my life be kept so pure,
From every sinful act and word,
That whate'er my portion to endure
I may feel the presence of my Lord.

Oh, may my face be kept so strong,
In God's own overruling power,
That through all clouds of human wrong
I can behold his crowning hour.

Oh, may my love be kept so true,
To God, to right, and to God's own,
That in each deed that I may do,
The Christ-like spirit may be shown.

Oh, may I, Lord, by grace divine,
Become more, more, and more like thee,
That my will may be lost in thine,
And sin shall find no place in me.

BIBLE INSTITUTE.

Our regular Bible Institute is to open in Hattiesburg on Monday following the third Sunday in January, 1911. This will be January the 16th. We will have a meeting among the brethren the morning of the first day. The lectures will begin in the afternoon. We are to have three sessions each-day. The lectures to close on Friday night.

At our last Institute held here in January, 1910, we unanimously voted for the return of Dr. R. A. Venable to lecture to us at our next Institute. It is indeed a fine schooling to follow him through a course of lectures. I know of no one who can surpass Dr. Venable in understanding and expounding the Scriptures. If I were asked who among us comes nearest to knowing God's word I would not hesitate in answering, Dr. R. A. Venable. And his superior scholarship enables him to show in a most helpful way the bearing of one passage on another. I think of one beloved brother who did not have good educational advantages, and who follows Dr. Venable in these Institutes. He says but for them he could not hold up in the Ministerial Work.

Dear Brother Minister, do you want to be a better preacher and a more useful servant of God. If you will attend these lectures you will be benefitted in heart and in head for better preaching God's Holy Word. These Institutes are held for the benefit of the ministers in South East Mississippi. I hope you will come. You will not regret it.

Then, too, Dr. J. T. Christian, our own church historian, is to deliver a lecture each night on Baptist History and kindred topics. I do not yet know all of his subjects, but here are three of them: 1. What Baptists Have Done for the World. 2. Our English Bible—Its Origin and History. 3. What the Church Has Done for the World. Such lectures from one so well qualified to speak will be well worth spending five days to hear.

As far as we can, we will entertain the brethren free. The larger the city the harder it is to get five days of free entertainment, but I will try to look after those brethren who feel unable to pay board provided they will write to me.

Our ambition is seventy-five preachers at our Bible Institute.

I. P. TROTTER.

DEATHS :-:

Mrs. Lizzie Wren Vest passed to her reward on December 15th, 1910. She was the oldest daughter of Mr. and Mrs. G. L. Wren and granddaughter of Rev. Lansdale.

Mrs. Vest early in life gave herself to God and rendered faithful service to Him during her brief life, departing this life at twenty-two years of age.

The large attendance upon the funeral showed how many lives she has touched.

May the God who can comfort the broken-hearted parents, "pour in the oil of consolation in the husband's soul and care for the little four months-old baby.

In deep sympathy.

R. L. BUNYARD.

Magnolia, Miss.

RESOLUTIONS OF RESPECT.

God, in His great wise providence has removed from our number our much loved brother, J. W. Massey, be it

Resolved, 1. That we extend our tenderest sympathy to the two noble boys and his dear companion, and commend them to the great God of grace that he loved and served so

much, that He may comfort and bless their hearts and keep them by His power; be it

Resolved, 2. That he was a devoted companion, a loving father, and a counsellor in his community; his life was an inspiration with all who came in contact with him; be it

Resolved, 3. That he was the Clerk of our Church and that he faithfully and lovingly discharged all of his duties for the glory of God and the good of the church; may his zeal stimulate us to greater efforts; be it

Resolved, 4. That the family, Church, and community has sustained an irreparable loss, though our loss is his eternal gain, but we grieve not as those who have no hope; be it

Resolved, 5. That these resolutions be spread on the minutes of our church record and published in the Mississippi Baptist and the Baptist Record.

T. J. WALDRUP, Pastor.
T. B. HOSEY, Deacon.

OBITUARY.

Bro. H. L. Hampton, late of Magee, Miss., was born March 1, 1859. He joined Westville, now Pinola Baptist church when he was about 34 years old, and was baptized by Rev. I. H. Anding. His membership remained there till the early part of this year, when he moved to the Magee Baptist church.

He first married Miss Mattie Thurman. To them were born six boys and four girls. Of that number, five boys and three girls are still living.

His first wife died about nine years ago, and on January 27, 1910, he was married to Miss Mattie Walker, the writer performing the ceremony. With her he lived happily till his death which occurred at his home in Magee, after an illness of about two weeks, December 15, 1910.

Bro. Hampton was a noble man. He served his country for a long term of years as Justice of the Peace and won for himself a splendid record. He was a faithful Christian and regular in his attendance at church services. In disposition, he was tender, kind hearted, affectionate and true to every trust. Truly, a good man has gone to his reward.

He was a member of the Masonic Fraternity, and his remains were laid to rest in the Magee cemetery with Masonic honors.

To all his loved ones we extend our sympathy, and pray for the comforting presence of the Holy Spirit with them.

His pastor,

L. D. POSEY.

WHICH ARE YOU?

There are professing Christians today, who in spirit of greed and selfishness, carefully hoard up all of their resources against an imaginary hour of need for themselves, and their families and turn a deaf ear to the cry of the needy. With not a mite given to help others, they become like stagnant pools, only to be avoided by all who know them.

Most Nutritious Food Made From Flour

A strong statement—but an absolute fact. Backed up by years of testing.

The stomach digests them with pleasure, and sends them on their way to make rich, red blood, sound flesh and tough muscle.

Every ingredient is a strength-giver, scientifically blended and perfectly baked.

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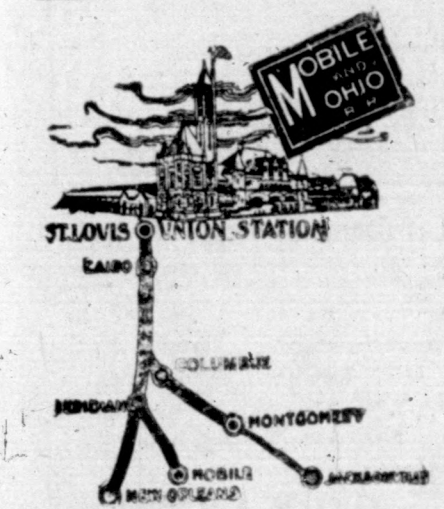
FLAT DUTCH

Thank God, there are many other Christians, who like babbling and overflowing brooks, go on their usual way, generously giving their offerings day by day to bring cheer and happiness and joy and comfort and blessings to the needy everywhere. Reader, which of the two are you?

May God save you and yours from the miasmatic influence of selfishness, and in leading you through liberal thank-offerings to give the cup of blessings to others, may He fill your cup full to the overflowing.

With a prayer of gratitude we publish, for the benefit of the many interested Mississippi friends, the latest news from the bedside of dear Mrs. Gambrell:

All hearts are rejoicing and happy that God has spared our dear sister Gambrell to her devoted husband and her children and to Texas. She is now steadily improving, with every hope for a speedy recovery. She at one time seemed just on the verge of crossing, but God in mercy, heard and answered the many prayers of His children and spared her to us. We bow our heads and lift our hearts in humble thanksgiving and gratitude.



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TRY THIS HOME-MADE COUGH REMEDY.

Costs Little, But Does the Work Quickly, or Money Refunded.

Mix one pint of granulated sugar with one-half pint of warm water and stir for two minutes. Put two and one-half ounces of Pinex, 50 cents' worth, in a pint bottle; then add the sugar syrup. Take a teaspoonful every one, two or three hours.

You will find that this simple remedy takes hold of a cough more quickly than anything else you ever used. Usually ends a deep-seated cough inside of twenty-four hours. Splendid, too, for whooping cough, chest pains, bronchitis and other throat troubles. It stimulates the appetite and is slightly laxative, which helps end a cough.

This recipe makes more and better cough syrup than you could buy ready-made for two dollars and fifty cents. It keeps perfectly and tastes pleasantly.

Pinex is the most valuable concentrated compound of Norway white pine extract, and is rich in gualic acid and all the natural pine elements which are so healing to the membranes. Other preparations will not work in this formula.

The plan of making cough syrup with Pinex and Sugar Syrup (or strained honey) has proven so popular throughout the United States and Canada that it is often imitated. But the old and successful formula has never been equaled.

A guarantee of absolute satisfaction or money refunded promptly, goes with this recipe. Your druggist has Pinex or will get it for you. It not sent to the Pinex Company, 236 Main St., Fort Wayne, Indiana.

THE POND AND THE BROOK.

In the cool and shadowy cloud of a distant mountain, hard by a mossy spring, a little brooklet had its birth, and with a pure heart, a generous nature, and a lively and cheerful spirit, it started upon its course through the world, bent upon a life of activity and usefulness. One day, after it had reached the plain, it was hurrying on with tinkling feet to bear its tribute to the river, it chanced to pass nearby a stagnant pond. The pond halted it:

"Whither away, Master Streamlet?" "I am bearing to the river this 'cup of cold water' which God has given me."

"You are very foolish to do that; you will need it yourself before the summer is over; we have had a very backward spring and we shall have a very hot summer to pay for it; and then you will dry up."

"Well, if there be danger of my drying soon, I had better work while the day lasts; and if I am to lose this water from the heat, I had better do good with it while I have it."

And so it went on singing and sparkling on its useful way. The pond smiled contemptuously upon the folly of the "babbler," as it styled the brook, and it settled down very complacently into the conviction of superior wisdom of its own covetousness; and so, hush-

banding all of its resources against the imagined day of need, it suffered not a drop to leak away.

So the midsummer days came on and very hot they were indeed. But what was the effect of the heat? Did the brook dry up? Nothing of the kind. Why, how did it escape? Well, the trees crowded to its brink, and they threw their sheltering branches over it, for it had brought life and refreshment to them and the sun, passing through the branches, ray smiled pleasantly upon its limpid face, as if it said, "Who would harm you, pure and beautiful brooklet?" Indeed, all things seemed inspired by a similar sentiment toward it. The birds of the air, after sipping its sweet water, and lapping their wings in its silver tide, sang its praises in the overhanging branches. The flowers sprang up along its borders and reflected its brightest tints from its mirror-like surface; and breathed their sweetest fragrance upon its bosom.

The poet came to hear the music of its warbling voice and the artist to behold the beauty of its winding way. The husbandman's eye always sparkled with joy as he looked upon the line of verdant beauty that so plainly marked its course through his fields and meadows. Even the beasts of the field loved to linger by its banks, or to stand and to drink the pure water from its quiet eddies. And so it went on blessing and blessed by all.

But giving so freely and so constantly, did it not exhaust its resources? Did it not run dry? Not at all. God saw to that. It then carried its full cup to the river and emptied it freely in; the river bore it on to the sea, and the sea welcomed it with uplifted hands, and the sun smiled warmly upon the sea, and the sea sent up its vapory incense to greet the sun; the clouds, like great censor-cups, caught the tribute in their capacious bosoms and winds, waiting angels of God, took the clouds in their strong arms and bore them away, away to the very mountain that gave the little brooklet birth; and there, over that cool ravine, they tipped the brimming cup and then poured it all back again. And so God saw to it that the little brook, so active and so generous, so useful, should never run dry.

But how fared the pond? Ah, very different indeed, was its fate! In its mistaken prudence and selfishness it grew sickly in itself and pestilential in its influence, so that all beheld it but to dislike it. The farmer sighed and shook his head whenever he looked upon it. The citizen who came to seek a country seat declined to purchase as soon as he discovered it. The artist and the poet saw no charm in it, and

Best Pill For 60 years we have had perfect confidence in Ayer's Pills. We wish you to have this same confidence also. First of all, ask your doctor. Obtain his endorsement. He knows best. Then go ahead.

hastened past it. The beasts of the field put in their lips, but they withdrew them without drinking, and then turned away toward the brook. The people of the region soon grew sad and sorrowful and they began to shake with ague and to burn with fever; and at last with constitutions destroyed, they were compelled to move away from its neighborhood. And, finally, heaven, in mercy to man and to nature, smote it with the hottest breath of the sun, and dried it up forever.

So the Book of Nature illustrated the Book of Revelation: "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat and he that watereth, shall be watered himself."

—Selected.

It's the Little Things that Count.

A cut, bruise, pimple or slight eruption of the skin, very often develops into a serious case of blood poison. It is a very risky thing to allow a sore of any kind to go unattended, but care must be taken to see that the "cure" is no worse than the "disease." In the year 1820, a discovery was made by Dr. W. F. Gray, of Raleigh, North Carolina, an able and studious physician of a preparation that counteracted all diseases of the skin. This preparation was perfected and named after its originator—"Gray's Ointment"—and it is considered today by the thousands of eminent physicians in this and foreign countries, to be the safest and most effective cure for boils, bruises, burns, cuts, carbuncles, felons, poison oak, blood poison, rheumatism and sores of any nature. Gray's Ointment can be had at your druggists for twenty-five cents per box or to prove to you its merits, we will send you a sample box free of cost upon request. Address W. F. Gray & Co., 831 Gray Bldg., Nashville, Tenn.



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We offer for Season 1911 a splendid crop of HARDY, FROST PROOF PLANTS grown on our farms at Greenville, S. C. HEADS: Owing to the increasing volume of our business, and for the benefit of customers in states further west, we have opened a large branch farm at Albany, Ga., making us to deliver plants for lower express charges, and in fresher condition, on account of the shorter haul. OUR guaranteed Express rate is very LOW. We guarantee count, and good strong plants, free from black stem and other diseases. Varieties: Early Jersey Wakefield, earliest in cultivation; Charleston Large Type Wakefield, second early, but much larger than E. J. Wakefield; Succession, earliest flat head variety; Augusta Truckers, some larger and later, and Early Flat Dutch a standard variety. Plants ready now and through April. Plants for fall and winter heading ready Aug. 15 to Oct. 1. Price: 500 for \$1.50 (smallest order shipped); 1,000 for \$2.50; 5,000 for \$12.50; 10,000 for \$25.00; and over at \$1.00 per thousand. Special prices on larger lots upon application. Cash with each order, please. NANCY HALL and EARLY GOLDEN SWEET POTATO PLANTS. Write us for any information in our list. FREDMONT PLANT COMPANY, Albany, Ga. (Headquarters) and Greenville, S. C.

RHEUMATISM?

For all forms of rheumatism, gout, lumbago, stiff, swollen and tender joints, use

DR. WHITEHALL'S RHEUMATIC REMEDY

It quickly relieves the severe pains; reduces the fever and eliminates the poison from the system.

Free trial package upon request.

Dr. Whitehall, Megrimine Co., SOUTH BEND, INDIANA.

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Buggies, Surries, Carts, Spring Wagons, Farm Wagons

Of all sizes that we are going to dispose of at the very lowest prices; also carry large stock of harness. Winter lap robes. Can furnish buggies in any style; steel tread, and rubber tired; cut-unders. Anything ordered by mail we guarantee to be as represented or money refunded.

BROWN BROTHERS, Jackson, Mississippi.

BRIGHT'S DISEASE

Do you ever feel all tired out? Or as if you were going to die? Do you feel "blue" and ready to give up? Are you physically or mentally overworked?

If so, your liver or your kidneys are out of order. Bright's disease is one of the most dangerous diseases of the body. It is often called "the silent disease" because it is so insidious. It is often called "the disease of the back" because it is so common. It is often called "the disease of the blood" because it is so dangerous. It is often called "the disease of the nerves" because it is so painful. It is often called "the disease of the stomach" because it is so common. It is often called "the disease of the lungs" because it is so dangerous. It is often called "the disease of the heart" because it is so painful. It is often called "the disease of the brain" because it is so common. It is often called "the disease of the spine" because it is so dangerous. It is often called "the disease of the joints" because it is so painful. It is often called "the disease of the muscles" because it is so common. It is often called "the disease of the bones" because it is so dangerous. 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Cucumber—Landreth's Extraordinary

A Penitent Believer Is a Scriptural Subject for Baptism.

To be certain we are on Bible ground, I will quote a passage of Scripture. Jesus said, "he that believeth and is baptized shall be saved." Mark 16:16. This shows that the last step that men take before baptism is to believe. And the eunuch said, "See, here is water, what doth hinder me to be baptized? And Philip said, if thou believest with all thy heart, thou mayst." If this 37th verse is Scripture, nothing could be plainer. Acts 8:36-37.

The Samaritans believed and were baptized. Acts 8:12.

The Corinthians believed and were baptized. Acts 18:8. So the last thing a sinner is to do, before being baptized is to believe. The next thing to do, is to learn what is the condition of the believer. What is his state or standing before God. Let us find out this, and then we can know whether to baptize him in order to his pardon and salvation.

My answer: A penitent believer is pardoned and adopted into the family of God. My proof text is found in Matt. 9:2. They brought to Him a man sick of the palsy, lying on a bed, and Jesus seeing their faith said unto the man sic k of the palsy, "Son, be of good cheer, thy sins be forgiven thee." This same case is spoken of by Mark 2:1-12. Here it is demonstrated if possible still more clearly that this man was pardoned on condition of faith. In verse 5, when Jesus saw their faith, he said unto the sick of the palsy, "Son, thy sins be forgiven thee."

Jesus continued in verse 10 "That ye may know that the Son of Man hath power on earth to forgive sins." The cured and pardoned man then rose up before them all, rolled up his bed, and with unbounded joy rushed off toward his home, to happily surprise his friends. This man's sin was forgiven on condition of faith, and hence without baptism. All this took place before he was baptized. There are other passages, such as Luke 18:14, John 8:24, but I shall pass them by and get beyond the day of Pentecost, Acts 10:43. "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sin." If this language does not show that the believer, the person to be baptized, has remission of sins, I do not understand the Scriptures. For other proof, Luke 7:50, Luke 8:12, Luke, 18:42, Acts 16:31, Romans, 1:16, John 5:1.

Wishing much success to the Baptist Record, I am,

Your Sister in Christ,

MRS. LOU MAPLES,
Wyatt, Miss.

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The girl who makes friends wherever she goes is delightful. She comes into a room like a sea breeze, fresh, laughing, nodding right and left with happy impartiality. She is ready for anything, and never throws water on your plans. She sees the funny side of things, and she has such a whole-hearted way of describing them that you feel as if you had seen them yourself. She does not retail gossip, though, and she does not know how to be spiteful, or sarcastic, or bitter, and she never exaggerates to produce an impression. She knows how to be clever and funny without being unkind, or coarse. She likes everybody, not considering it is her duty to suspect anyone of evil until he or she has been proved good. She prefers to consider the world good and honest until it proves itself otherwise. She always gets along, for she has friends everywhere. Her heart is big enough to contain everybody, and she never forgets her friends or is forgotten by them.—Ex.

Buds and Flowers.

Usefulness is the rent we are asked to pay for room on earth. Some of us are heavily in debt.

In all our works we should be courageous and noble, as it is our own heart and deeds, and not other men's opinion of us, which form our true honor.

God's pity is not as some sweet cordial poured in drops from golden on phial; it is wide as the whole scope of heaven; it is abundant as all the air. Look not mournfully into the past—it comes not back again; wisely improve present; it is thine; go forth to meet the shadowy future without fear, and with a manly heart.

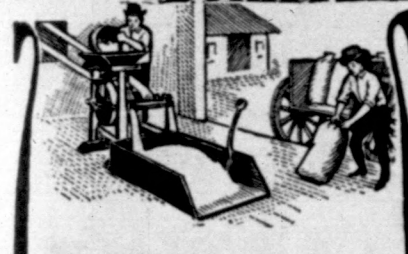
There is no such thing as finding true happiness by searching for it directly. It must come, if it comes at all, indirectly; or by the service, the love, and the happiness we give to others.—Sel.

THE DELINEATOR'S FORTIETH ANNIVERSARY.

The Delineator has been celebrating its fortieth anniversary by searching for its oldest subscribers. Hundreds of letters have been received from women who have read the magazine ever since its first issue. Mabel Potter Daggett, a member of the Delineator staff, has written for the December number the first of a series of "Little Visits with Dear Old Ladies," a charming study of home life.

"Conversations," Erman J. Ridgeway's editorial page in the Delineator, offers each month something that each woman likes to read. Mr. Ridgeway selects topics of wide appeal and discusses them with the broad sympathy and the kindly philosophy that makes him the friend of every reader of the magazine.

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Which? It's up to you. Oh, don't say you are doomed to a life-long curse of drink or drugs, for without restraint or confinement, you can be painlessly and permanently cured by accepting our treatment. No deposit or fee expected or accepted until a satisfactory cure is complete. Sanitarium equipped with all modern conveniences, latest electro-therapeutic apparatus, baths, etc. Our large booklet, "The Truth about Liquor and Drugs Habits" or our booklet on "Treatment of Tobacco Habit" mailed free upon request. Patients also treated at home.

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Florence Nightingale.

This world-famous woman recently celebrated her ninetieth birthday at her home in London, receiving many congratulatory letters and telegrams from parts of the world. No words are needed to tell of her devotion to the soldiers in the Crimean War, when by sheer force of will she revolutionized the hospitals in Scutari and saved many lives of the soldiers, who idolized her, even kissing her shadow as it fell on the pillow. She was educated in nursing by the Sisters of St. Vincent-de Paul in Paris and at the Kaiserworth Institution on the Rhine. She went out to the Crimea, reaching there November 4, 1854, the day before the battle of Inkermann.

At the conclusion of the war she was represented with a testimonial fund of 50,000 pounds which she gave to the founding of the Nightingale Home of St. Thomas Hospital for the training of nurses. Her advice is still sought by the members of the nursing profession all over the world.

At her advanced age her faculties are still bright, only her eyesight having failed, but she is still interested in following the progress of her work.

She was the first woman to receive the insignia of the Order of Merit, established by Edward VII at his coronation, and had also been given the freedom of the City of London. She has a collection of letters addressed her by monarchs, and among them highly values one from Queen Victoria.—Slected.

Since above was written she has passed over the river.—Ed.

In some parts of Italy, as soon as a peasant girl is married, she makes a fine muslin bag. In this bag she gathers rose leaves, and year after year other rose leaves are added until, perhaps, she is an old woman. Then, when she dies, that bag of rose leaves is the beautiful fragrant pillow that her head lies on in the coffin. It is possible for us year by year to gather the rose leaves of tender ministries, unselfish sacrifices, brave actions, loving deeds for Christ's sake. We cannot do this if we let the opportunities of our early years slip by. Little time will be left us if we do, to fill that pillow on which our dying head shall rest. We shall lose the desire to gather good deeds and our hearts become selfish and unresponsive to our Lord. Let us be watchful to make our lives the lovely, unselfish and helpful things that we may show our love to Christ. And then at the last our heads shall rest on something more fragrant than rose leaves, the fragrant memories of deeds, sweet to ourselves, sweet to others, and approved of our Lord.—Slected.

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The Grease that
Stays On—
Never rubs off or gums



Mica Axle Grease forms an almost permanent coating of mica on the spindle and axle box. It is the ideal wagon lubricant. Sold by dealers everywhere, or write to the nearest agency of the

Standard Oil Company
(Incorporated)

Power For Service.

This is what every Christian worker needs. This is what every one may find by reading and following the instruction given in the book, by this title, by J. BENJ. LAWRENCE.

It is commended by pulpit and press. From the many favorable notices we pick the following:

We regard this as one of the sanest and strongest books which has yet been published on this subject.—Dr. E. E. Folk, in Baptist and Reflector.

This work is orthodox even as Baptists count orthodox.—John T. Christian, in Baptist Advance.

It presents great truths from brand new angles of thought.—New Orleans Christian Advocate.

"No book of recent years will so well repay the reader"—The Standard, Chicago.

Dr. B. H. Carroll writes the introduction. No one who longs to be more powerful in the work of the Master, whether he be preacher or Sunday school teacher, can afford to be without this book.

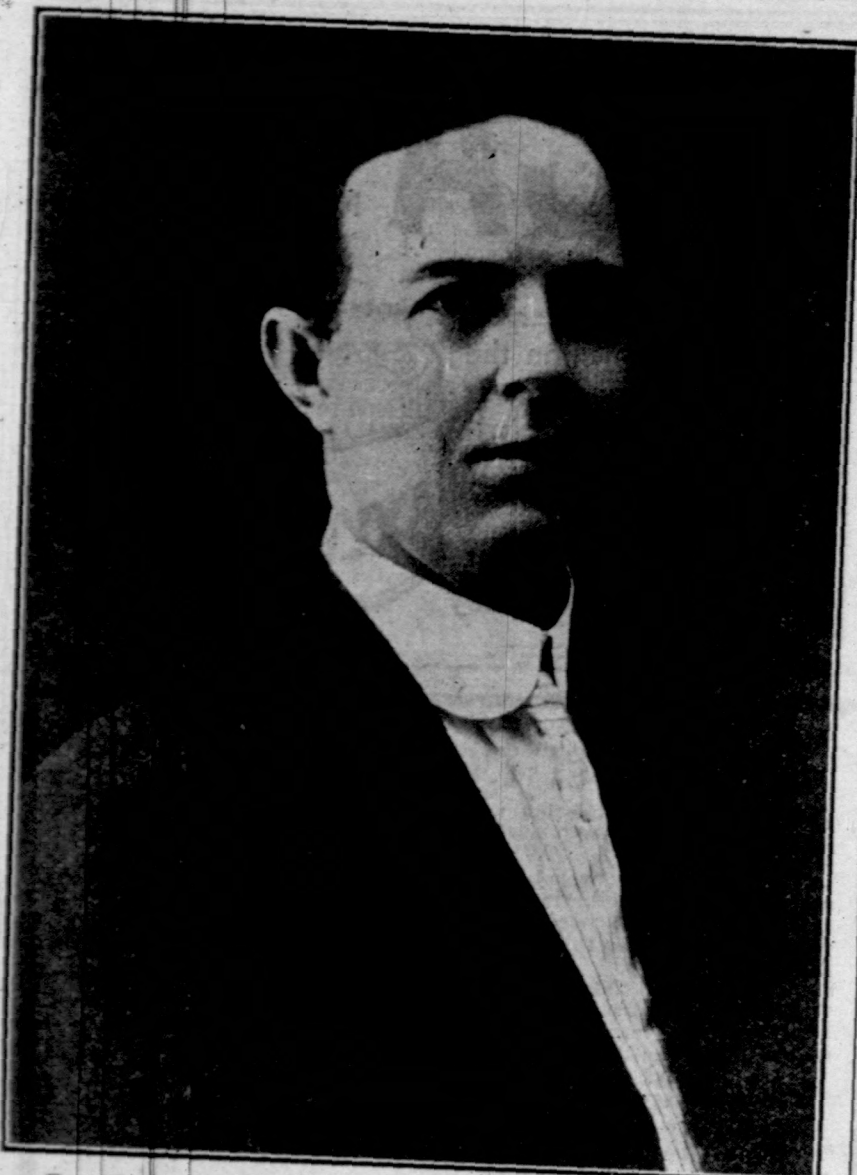
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Cause and Effect

On account of its economy, as well as superior baking results, Snowdrift Hogless Lard is universally used by Bakers, Hotels and all who use great quantities of shortening. Snowdrift is the most healthful article known for taking the place of lard. It is composed of highly refined cotton seed oil, and a slight proportion of lard fat. Snowdrift Hogless Lard is sold by all progressive dealers, and imitated by many unprogressive manufacturers. Beware of these imitations, named to sound like it, and put up in packages to look like the ORIGINAL STANDARD SHORTENING—Snowdrift Hogless Lard! Made by THE SOUTHERN COTTON OIL CO., New Orleans New York Chicago Savannah Ga.

GET A HOME OF YOUR OWN { 5% }
And stop paying rent. Real estate ownership not necessary. We will show you how and lend you the money at only The Capital Security Company, Dept. JA, Norfolk, Va. { SIMPLE INTEREST }



Rev. E. D. Solomon, who goes from Helena, Arkansas, to Columbia Street church, Hattiesburg, Mississippi. He needs no introduction to Mississippi Baptists, having once been State Evangelist and being a Mississippian. The Baptist Record extends him a welcome and New Year's greetings.

The ability of the Youth's Companion to interest the whole family has been increased by the three new departments—the Family page, the Girls' page, and the Boys' page—which were quietly added to the paper with the beginning of 1910, and which have already won an undoubted success. The idea of such departments is not new; what can make them novel is a discriminating choice of topics, an honest intention to help the reader, and him only, thorough investigation and accurate presentation. When the subscriber realizes that what he reads is not plausible matter, merely, but real information, he gains a new sense of value received. The Companion's old and honorable policy of conscientious editing enables it to give to the new pages a solidity and a competence, a downright practical value not often found.

The Youth's Companion announces eight serial stories for publication in its columns during 1911. They include two by Grace S. Richmond; "Great Bear Island," by Arthur E. McFarlane; "Tales of the Old Farm," by C. A. Stephens; and "An Indian Winter," by W. J. Schultz, the author of the

"Memoirs of a White Indian," which are already appearing. When a white boy and a young Indian were captured by hostile braves, despoiled of all their possessions, and turned adrift in the Rockies at the beginning of winter, they were destined to hard experience. Their resourcefulness kept them alive, and much more. Mr. Schultz, who tells their story, tells it with authority, for he is a white member of an Indian tribe, and has lived by many of the circumstances which he describes so well.

At Sea, near Yokohama Japan,
November 24, 1910.

Dear Record:

To-day is Thanksgiving Day, and we have already had our services aboard ship. The good people in Mississippi are now enjoying the day before Thanksgiving. These services called to mind many past days spent in the homeland when we went to give thanks to the Giver of all good gifts. When you get this letter it will be Christmas and we will be on our field in interior China at Kai Feng.

But I must tell you of our visit to

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Dainty, Wholesome, Economical.

Each package of Crystal Gelatine bears the above Trade Mark

Each package is guaranteed to make two quarts of jelly.

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We grow the first FROST PROOF PLANTS in 1908. Now have over twenty thousand satisfied customers. We have grown and sold more cabbage plants than all other persons in the South. It is time to set these plants in your section to get extra early cabbage, and they are the ones that sell for the most money.

We sow three tons of Cabbage Seed per season. Also grow full line of Fruit trees and ornamentals. Write for free catalog of frost-proof plants of the best varieties. In lots of 500 at \$1.00; 1000 to 5000 \$1.50 per thousand; 5,000 to 10,000 \$1.25 per thousand; 10,000 and over \$1.00 per thousand. L. O. B. Yonges Island. Our special express rate on plants is very low.

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Honolulu in the Hawaiian Islands. These islands have been part of the United States for over twelve years.

The city of Honolulu is "beautiful for situation." Numbering some forty thousand souls it is situated with mountains closely bordering in the background and to either side. The population is a strange mixture of Americans, Japanese, Chinese, Kanakas and other diverse peoples, with the Japanese in a decided majority.

We went to the aquarium and saw fish of the most gorgeous coloring with all the prismatic colors and every shade hide themselves in their mama's arms.

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